

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11

Volume 20

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Rev. Josef B. Haave, Rose Valley, Sask.

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## First Sunday after Trinity

### OUR LOVE

Epistle 1 John 4: 16-21.

"We love, because he first loved us."

—1 John 4:19.

"We love", the apostle says. And immediately he adds both the reason for, and the source of our love. We love because God first loved us. While we were yet sinners and enemies of God, He loved us. Without that love we could never have been saved. God's love did not make Him close His eyes to sin, then He would have been unjust. No, God's love made reconciliation possible by the death of His Son upon the cross. God loved us both before and after the cross, but it is only at the cross that sin can be forgiven and the sinner received into fellowship with God.

When we confess our sins and turn from sin to God, then we experience that His Father's arms are open and outstretched to receive the penitent sinner. Then the atonement is applied to us, Christ's righteousness became our righteousness, we are reconciled to God by grace for Christ's sake through faith.

The forgiven sinner has experienced God's love. God's love flows into his heart. God is the source of love for "God is love." V. 16. Outside the fellowship with God in Christ there is no true love. This fact is demonstrated to us by the cruel events in the world, and in the private affairs of men. War, hatred, bitterness, envy, jealousy and other sins are not motivated by love, but by lovelessness and lawlessness because men do not know, or reject the God of Love.

Love, however is not merely a sentiment, it is action. It must be manifested in our relationship to our fellowmen. "If a man says, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, cannot love God whom he hath not seen." V. 20. It is impossible to love the invisible God if we do not love our fellowmen whom we can see and know. Read chapter thirteen in the First Corinthians and you will see how practical love is.

Life would be easier and happier if men would release some of their potential love; A friendly word, a cheerful greeting, a smile, and a bit of recognition and encouragement here and there would work wonders in your relationship with men, at your home, and among neighbors. Go out of your way sometime to do a kind deed to someone.

If you have the love of God in your heart you will also be concerned about souls of men. You can witness for your Saviour in many ways. "The harvest truly is plenteous, but the labourers are few." Mat. 9:37. You will want to be a labourer for Christ in His great harvest field. You will not sit at home and criticize those who are working hard to make things go well in your church, or in any organization of your church. You will be along and work hard than anyone else; you will pray, and give to the support and extension of the church, you love. If you love God you will want to bring men into contact with Him.

We love because He first love us, our love will be seen in our life, and our conduct; in our attitude to our fellowmen and in our attitude to the Church. Let us love, "in deed and in truth." Amen!

—J. P.

Camrose Circuit Meeting at Amisk Church, Rev. H. T. Egedahl's call June 16—18, 1944. First session will open Friday at 2:00 p.m. Theme John 3: 1—15 introduced by Rev. A. K. Odland, alternate Rev. S. J. Rude. Sermon on Sunday Rev. K. O. Kandal. Communion service by Rev. H. T. Egedahl.

K. O. Kandal, Pres.  
Erik Haave, Secretary.

## "Forget Not His Benefits" \*

By Walter Lindberg

San Diego, Calif.

I do not ask, dear Lord, that Thou my health restore,  
That I may be such as I was, as well once more.  
Health may not be our highest good to seek or trust,  
For it belongs but to that clay soon turned to dust.

I had my day when every breath was joy to me,  
While all around I many saw in misery.  
I had my day of work, the work I loved to do,  
And never any dire distress or sickness knew.

So, if I now am laid up, Lord, 'twould seem but fair,  
For such is of that scheme of life which all must share.  
'Twas yesterday another's lot, today 'tis mine,  
So why should I disheartened be, or why repine?

Throughout the years my needs were met from day to day.  
Thy loving care and grace stayed with me.

— So I pray:

Grant me a grateful heart for benefits untold,  
And most that I may count myself one of Thy fold.

\*) This poem was written by Pastor Lindberg a few weeks before his death. It bore the inscription: "Dedicated to those of failing health in their later years." It is a beautiful testimony of Christian trust and resignation by one who saw his own strength failing him.—Editor's Note.

—Lutheran Companion.

## What Is That In Thy Hand?

Some time ago God asked Moses that question; but, all he had in his hand was a rod. Moses did many great deeds with what he had in his hand. He brought about destruction by the rod, and he stayed it. He opened the waters of the Red Sea and closed them. He slew the king and his army with the rod. He caused the water to flow from the rock in a dry and thirsty land. Many more miracles were wrought with what Moses had in his hand.

But God has two million Sunday school workers using the Holy Rod in an effort to get people to become followers of Him who is holy.

The superintendent is responsible to the church and the Sunday school to find men and women, train and supervise them to become soul winning teachers. If the school does not move onward and upward, some of the fault lies in his hand. Superintendent, what is that in thine hand?

The teacher has boys and girls, men and women to whom he must break the Bread of Life so that it will fit each individual's need. He must teach and not just talk; He must lead, and not just point the way. The teacher has immortal souls in his hands to surround with love, sympathy, instruction, and guidance. When he accepts the class, he becomes responsible for its moral and spiritual welfare. If America advances intelligently, the secular teacher will be responsible but if America advances spiritually it will be due to the Sunday school and religious workers. Teachers, what is that in thine hand?

Some church members back up the program of the church. Others just back up; and some persist in getting their backs up.

—Religious Telescope.

\* \* \*

Mr. Eamon de Valera, prime minister of Eire, believing that alcoholic beverages are a curse to his country, does not use them.



DR. H. N. RONNING

## The Gospel at Work

The life story of a child of God is always interesting. It shows forth joys and sorrows, trials and victories. "The Gospel at Work" written chiefly by Mr. N. N. Ronning does this. It shows the great influence of early home training — how it stood him in good stead years later. It shows the truth of the scriptural promise, in the day of trouble, "Call upon me — and I will answer thee," in the various situations of life. It shows faith that launched out upon God's promise and this was rewarded with His blessing, in Norway, China and America. It shows how a heart resigned to glorifying God alone can be used mightily in turning others to the Light. The notes from the missionary experiences in China are impressive in their simple expressions of progress of the gospel, sometimes amidst great difficulties, among the great people. "As an Evangelist is not only the story of a man's work but of God's.

This veteran of the Gospel is thankful for his baptism as a babe, for the blessing of a Christian home, nature. How refreshing to read, "It is possible by the grace of God to remain true to one's baptismal covenant. That I have experienced for myself."

What a great Gospel! What a great God!

E. B. R. H.

## Responsibility ...

I have a clean, soft bed on which to sleep  
I have a table set with gracious things,  
How can I pray the Lord "my soul to keep",

How can my heart lift up on joyous wings  
While there are those about me in the night  
Who toss on filthy rags and cannot rest,  
Who have no food, no raiment, and no light?

How can I sleep unless I do my best  
To ease and comfort them, and how can I  
Be deemed a follower of the Christ until  
I heed humanity's unbroken cry  
And move to feed the hungry, heal the ill?  
God help me keep remembering—help me to see

How great is my responsibility.

—Grace Noll Crowell.

Here is a Recipe for a Happy Home. I do not know the author. Some of the ingredients and some of the spicing may be changed according to individual taste. I have added only one item, the last, to the original as I found it.

"Take one enclosure, walled and roofed, large or small; add one man, one woman, and several children of assorted sizes; surround by green grass, flowers and trees if possible, although this is not necessary; add furniture and a moderate amount of money; if desired, a spicing of dogs, cats and birds may be added; garnish with a large circle of friends and pour over the whole a generous measure of love and mutual understanding; invite as a permanent guest the Great Friend who will never desert you, in want or woe. This will give you something that can be served at all times, to everyone, and the supply, like the widow's mite, will never grow less."

—The Bond.

## TOPICS OF INTEREST

### Parochial School

When the public school has closed for the summer holidays the congregation has its opportunity to gather its children for two or three weeks of Christian instruction. Many of our congregations are wide awake to their opportunities and responsibilities in this respect and have long since made plans for this summer's parochial school work. To them I say: God bless you, and I know He can and I am sure He will. You are seeding good seed into fertile ground and you should in faith expect a glorious harvest.

But I would be an alarm clock to the sleeping, a spur to the sluggish, and a warning to the indifferent. For there are such congregations and members among us. Some, neglectful or forgetful of their God-given place, either make no preparations, or make hasty and last-minute preparations with the result that if there is Christian summer school it is ill-attended, and the teachers poorly qualified and prepared; so that of the precious short time that really is at our disposal for this very important work, much goes to waste.

Occasionally we find church members and congregations who never trouble with the thought of parochial school for their children until some aggressive sect moves in to take full charge of seeding operations in a field that has been plowed and harrowed but still lying fallow. The indifferent or careless or lazy church member sees no harm in letting these folks do the seeding, forgetting that they may come around later to claim the harvest. Sectarian or even so-called undenominational workers do not usually strengthen our Lutheran congregations. God wants us to be wise as serpents and harmless as doves in the building of His Kingdom. It is the part of wisdom to train as teachers our own consecrated young folks in our own parochial schools. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

A. K. H.

### A New Hymn

Tune: America

God bless our service men!  
Guard and watch over them,  
Where'er they go;  
Let Thine eternal Word,  
Thy Spirit's mighty sword,  
Sustain them all, O Lord,  
And strength bestow.

We pray Thee, Lord of hosts,  
For those who guard our coasts,  
Thy strength provide;  
Let Thy protecting hand  
Guard those who now may stand  
In many a far-off land,  
Be Thou their Guide!

From peril, Lord, keep free  
All those upon the sea  
Who on Thee call;  
Restrain the lurking foe,  
Who seeks their overthrow,  
Protect them as they go,  
Lord, spare them all!

Lord, hear our fervent prayer  
For those who fly by air,  
Thy help afford;  
Guide Thou their distant flight,  
Keep them by day and night,  
Uphold them by Thy might,  
Spare them, O Lord! Amen.

—By Rev. F. R. Weber,  
Editor of Fine Arts Department,  
American Lutheran.

When a church member rests, he rusts.



## The SHEPHERD — HYRDEN

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## AN APPEAL FOR TEMPERANCE EDUCATION

By Hannah Jordet Ericson

### IV

### "Responsibility of the Church"

Someone connected with the liquor interests said long ago, "The saloon would destroy the church if it could, but the church could destroy the saloon if it would." What a mighty challenge is not this to all Christian churches to take a decided stand against the use and sale of all liquor, to fight for its own existence by informing and warning its youth about the false propaganda, and numerous temptations that are taking such a large toll from our churches, and to use its influence to swing public opinion to remove this stumbling block and monster of destruction. With the many fine organizations within the church, there are many splendid opportunities for doing much against the liquor curse, if we are awake and make use of them.

The most hopeful outlook and gleam of light in the dark picture of today is the fact that many church bodies see the need of instructing their children and youth about what the Bible teaches and what science has found out about beverage alcohol, and that they are giving regular temperance lessons in their schools. Even churches where such instruction has been taboo before have changed their attitude. Many church denominations adopted strong temperance resolutions at their National Conventions and wish to cooperate with temperance organizations, chiefly in their education of youth, and work against liquor advertising. The doors of our churches are open to alcohol education today as they have never been before. May this opportunity be used to save many lives from ruin, and laying the foundation for a successful prohibition if it returns. If the church, with its sixty-five million members, arises in its strength, and in the power of Almighty God, fights the liquor traffic, it will again be swept from our land.

Prohibition could hardly be successful without a campaign of education. We have too many people whose minds have been poisoned against it by false propaganda, the majority of people enjoy their liquor and they resent having a thing taken away which they think does not harm them, and the large lawless element in our country would make enforcement practically impossible. If any law shall be successful a large majority of people must feel the need of that law, be willing to stand back of it and work for its enforcement. When the majority of our people decide that the safest and wisest thing to do is to outlaw the liquor traffic and remove the temptation, then it will be time for prohibition to return.

What are some things beverage alcohol and the liquor business give in return for the billions of dollars the American people spend on them every year? I can name only a few: falsehoods and deception to everybody, financial gain to a few, but at the expense of poverty, suffering, ruin and death to millions of people all over the world. If the drunkenness, immorality, crime and lawlessness is not checked, but is allowed to increase as it has the past few years, according to our best authorities, it will bring economic ruin to our country, eliminate our democratic form of govern-

## A Candle-lighting Service and Y.P.L.L. Rally

A crowd was gathered at the Admiral Lutheran Church on Sunday April 30th. North and South Immanuel Congregations joined in a Candle-lighting for the boys in the service of their country. There were also some present from the other congregations which make up this call.

Pastor A. Tveit preached his sermon on the text of II Chron. 7:14: "If my people, who are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land." He pointed out that it is God's people who are asked to repent and turn away from their wicked ways; and in humble prayer and faith to seek the face of the Lord. Then He will hear from heaven and forgive our sins and heal our land. This is the way to lasting peace and true victory.

Before the candle-lighting the people stood and sang: "O Canada". A choral reading of the 46th Psalm was given by members of the choir. The pastor standing before the altar gave a few introductory remarks, and then read the names of the boys, lighting a candle for each, and asking one of the near relatives (the mother in most cases) to come and receive the boy's candle and set it on a cross placed there for that purpose. The boys from South Immanuel were: Kenneth Scansen, Harold Sordahl, Clifford Thingvold, Eric Oen, Vernon Sordahl, Wallace Scansen, and Leonard Sordahl. From North Immanuel were: George Nelson, John Wigness, Arnold Hustoft, Arnold Anderson, Lawrence Hiltien, Edwin Nelson, Jackson Running, Lloyd Hegland and Henry Quam.

When the sixteen candles had been placed on the cross the audience stood for a minute in a silent prayer, after which the pastor led in prayer for blessing and protection for the boys whose candles we had lit. Then all stood and sang: "God Bless Our Men". A solo was sung by Thora Clausner, it was a prayer for peace. In closing we sang: "God save the King", and the benediction was pronounced.

A hot dinner was served by the Ladies' Aid. Again at 2:30 the church bell sounded and we gathered for another meeting. It was a Rally for the Luther League. Three of the young people had prepared talks on the following topics: "Jesus, Still Lead On To Personal Victory", which was given by Miss Irene Peterson from Shaunavon. "Jesus, Still Lead On — In My Luther League", by Miss Ida Olson from Simmie. And "Jesus, Still Lead On — To All Nations" which was given by Mr. Juilan Weiseth from Scotsguard. They were all challenging and inspiring messages.

The mass choir led by Mrs. A. Running of Admiral, sang: "My Anchor Holds" and "Jesus Savior Pilot Me". The Admiral girl's chorus gave two numbers and a Quartette by Julian Weiseth, Julian Kopperud, Ida Olson and Magnhild Peterson sang: "Jesus Saves". An offering was lifted for the Bible Camp, and \$32.88 was received. Closing with "Now Thank We All Our God" and the pastor led in prayer and pronounced the benediction.

A Correspondent.

### Circuit Convention

The Saskatoon Circuit of The Norwegian Lutheran Church of Canada will be held in Bethel church, Young, Sask. Pastor Aarestad's parish. June 23 to 25, 1944. Theme Matt. 22, 1-14.

All congregations and Ladies Aid societies are urged to send delegates.

Please pray for the meeting.

Lars Knudson, President.

ment and destroy us as a Christian and civilized nation. Surely these are serious matters that should call for immediate action. What shall be our answer to this mighty challenge? Shall we allow the liquor traffic to carry on its ruinous work, or shall we, with the help of God, do what we can to save our people, homes, church and county from this dangerous, destructive and pitiless enemy?

## Acknowledgement of Gifts to The Lutheran Broadcast, CKBI, Prince Albert, April 3-25, 1944

"In Memory of Mrs. S. Hanson" — Mr. and Mrs. Edwin Person, Mr. and Mrs. Math Sather and family, Mr. and Mrs. Arthur Larson, Mrs. Irving Larson, Fairy Glen.

"In Memory of Mrs. C. J. Christopher-son" — Mr. and Mrs. Olaf Folstad, Tisdale.

"In Memory of Mrs. John Brathberg" — Beaver Creek Ladies' Aid, Ratner, Mr. and Mrs. Silas McFarlane, Mr. and Mrs. C. L. Stafford, Gronlid. Also "In Memory of Mr. John Lokken.

"In Memory of Mrs. Olea Hanson" — Hr. and Mrs. John Berg, Mrs. Larson and Ole, Mr. Glad, Mr. and Mrs. Lindgren and family, Mr. and Mrs. Bridge, Mr. and Mrs. LaRoche and family, Mrs. Carl Sand, Mrs. Lina Larson, Mr. and Mrs. P. Johansen, Mr. and Mrs. Quaale and family, Mrs. Arne Platson and son, Mr. Inger Opseth and sons, Mr. and Mrs. Anton Stalwick, Mr. Knut Sandness, Mr. and Mrs. Simon Pladsen and family, Mr. Olaf Kilden, Domremy.

"In Memory of Mr. E. N. Bridge" — Mr. and Mrs. Anton Stalwick, Mrs. Lina Larson, Mr. Hans Hanson, Domremy.

"In Memory of Mr. Odin Jacobsen" — Mr. Julius Joel and family, Elbow.

"In Memory of Janey Thorson" — Mr. and Mrs. F. Norris Sandager and Ruth, Hinchliffe.

Also gifts from Miss Marvel Larson, Weldon; Shell Lake Ladies' Aid; Mrs. M. Johnson, Watrous; Mr. and Mrs. K. S. Gjesdal, Prince Albert.

"In Memory of Mrs. L. O. Walstrom" — Mrs. Martha Ronning, Young.

—J. T. Dahle.

## List of Songs for Choral Union Concert Y.P.L.L. Convention

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Order sheet music songs from Augsburg Publishing House, 425 South Fourth Str., Minneapolis 15, Minnesota.

Josef B. Haave, Director  
E. F. Marken, Assistant.

## UNDER HVILKEN PAKT LEVER DU?

Av pastor K. O. Lundeberg

"Se, dager kommer, sier Herren, da jeg vil oprette en ny pakt med Israels hus og med Judas hus, ikke som den pakt jeg opprettet med deres fedre den dag da jeg tok dem ved haanden for aa føre dem 'ut av Egyptens land, den pakt med mig som de brøt, og jeg var dog deres ektemann, sier Herren. Men dette er den pakt jeg vil oprette med Israels hus efter de dager, sier Herren: Jeg vil gi min lov i deres sinn og skrive den i deres hjerte, og jeg vil være deres Gud, og de skal være mitt folk; og de skal ikke mere lære hver sin næste og hver sin bror og si: Kjenn Herren! For de skal alle kjenne mig, baade smaa og store, sier Herren; for jeg vil forlate deres misgjerning og ikke mere komme deres synd i hu". (Jer. 31, 31-34.)

Det er *lovens pakt* og *naadens pakt* Herren taler om i vaar tekst.

Under en av disse tekster er vi alle. Enten under lovens eller under naadens pakt. Og det kommer saa meget an paa under hvilken vi lever.

Under *lovens pakt* er vi *dømt*, hvad vi saa enn foretar oss. Som fangen der maa bli i fengslet hvor meget han enn arbeider.

Under *naadens pakt* er vi *frelst* og fri. Som folk der aldri har vært rammet av lovens haand. Som paktens er vi lever under, saa blir vaart liv. I lykkelig frihet eller i trelldom og fangenskap.

De fleste forstaar ikke dette ord om de to pakter. De lever under en slags sammenblanding av dem. Aldri helt dømt og for tapt, Aldri heller riktig frelst og frigjort.

La oss derfor legge nøie merke til hvad Herren her sier om disse to pakter. Det angaar visstnok først og fremst Israels folk, men baade Paulus og Hebraerbrevet taler om det som noe der angaar oss alle. Derfor dette spørsmaal:

*Under hvilken pakt lever du: under loven eller under naaden?*

I. *Lovens pakt*. — Dette var den første, opprinnelige pakt Gud opprettet med mennesker. Han skapte dem i sitt billede. Skrev loven i deres hjarter. Og skrev den siden paa Sinai i ti bud.

Denne paktens krav var at de skulde være hellige som Gud var hellig. Være lydige mot hans vilje i alle ting. Da skulde de leve, i motsatt fall døde.

Dette var en god forordning. Det var salig og lett aa leve slik som Gud hadde skapt dem. Det falt saa naturlig aa holde denne pakt som det er naturlig for fisken aa leve i vannet. De levde i kjærlighetens samfund med Gud som sin far.

Men denne gode lovens pakt er nu blitt en brutt pakt. "Den pakt med mig som de brøt, og jeg var dog deres ektemann," sier Herren i vaar tekst. Det skjedde engang et forferdelig fall. Vaar første stamfar rev sig løs fra Gud og overtraadte paktens. Som en utro hustru bryter paktens med sin mann.

Følgen av dette blev paktens dom: aa dø døden. Livet i Gud sluknet, sinnet blev fiendsk mot Gud, og samvittigheten kom under lovens dom med frykt og redsel for Gud.

Ved denne enes fall kom dommen over alle hans efterkommere, da han som slektens stamfar handlet paa alles vegne, og da alle arvet hans syndige natur. Derfor bærer nu alle mennesker en brutt paktens innskrift i sinn og samvittighet, som vredens barn.

Livet under denne brutte lovens pakt er et tungt og trist liv. Man er innesluttet i lovens fengsel med dom og død over sig.

Her gaar hedningeverdenen og træl under frykt for dødens dom. Derfor ofrer de. Og strever og ber for aa vinne gudenes behag. Alt forgjeves.

Men ogsaa her hjemme, selv innen kirken, træl mange under den brutte lovpaktens dom. De prøver aa gjøre det beste de kan for aa vinne Guds behag og frelses fra lovens dom. Lykkes det, saa har de godt haap; synder de, saa er det bare aa love forbedring. De forstaar ikke at de lever under en brutt pakt, saa alt de gjør er forgjeves, som fangen i fengslet.

Kanskje du som leser dette er en av disse? Du ber og strever med aa leve som en kristen. Leser Guds ord og gaar til kirke. Arbeider ogsaa for Guds rike saa godt du kan. Og haaper at alt skal bli vel mellom dig og Gud. Men du faar aldri riktig fred. Du faar aldri gjort nok, blir aldri slik du skulde være.

Du forstaar ikke at du træl under en brutt pakt. Forstaar ikke at paa den vei kan intet kjød bli frelst. Tross alt du gjør, er du under lovens dom. — Derfor har Gud opprettet en ny pakt.

II. *Naadens pakt*.

Denne er slik at Gud gjør alt, vi intet.

Fem ganger sier han i vaar tekst: "Jeg vil": "Jeg vil oprette en ny pakt — dette er den pakt som jeg vil oprette — jeg vil gi min lov innen i dem — jeg vil forlate deres misgjerning." Med guddommelig majestet forsikrer han at han vil gjøre det alt sammen.

Dette er en ny pakt. Allikevel er den eldst. For dette hadde Herren tenkt paa lenge før han opprettet lovpakten, ja like fra evighet av. "Han utvalgte oss i Kristus før verdens grunnvöll blev lagt."

Denne nye pakt opprettet han paa den underlige maate at hans Sønn blev født som menneske under den brutte lovens pakt, for som den annen Adam aa oprette fallet og føre oss tilbake til vaart opprinnelige forhold til Gud (Gal. 4, 4. 5).

Han var hellig og ren. Guds lov var skrevet i hans hjerte. Aa gjøre Guds vilje var hans lyst. Han levet menneskelivet i kjærlighetens samfund med Gud, lydig i alt, like til døden.

Her var nu endelig et menneske som helt og fullt bar Guds billede slik som Gud fra først av hadde skapt oss.

Den brutte lovs dom tok han ogsaa paa sig. "Syndens sold er døden." Derfor døde han paa et kors, som synderen for alle syndere, med hele lovens dom over sig, gjort til synd, en forbannelse for oss.

Følgen herav blev at fallet blev opprettet. Lovens krav blev opfylt, og lovens dom borttatt (Rom. 5, 18-19). Den brutte

(Fortsat paa 3die side)



## WHILE IT IS DAY

O. A. Geiseman

**REQUISITES FOR A STRONG MINISTRY . . .** When the qualifications of a Christian minister are discussed it seems to us that only too often things of lesser importance are emphasized while things of greater importance are passed by in silence. Scholarship has, by way of example, received a great deal of attention and is being looked to more and more as one of the very important requirements on the part of the minister. Needless to say, we do not underrate scholarship. If we had the privilege of choosing between two ministers who were an even match in other important qualifications but one of whom was a scholar while the other shied away from books, it would not take us very long to make our choice between the two. Important as scholarship may be we would, however, not rank it first among the requisites for a strong ministry.

The very first and basic qualification for a strong ministry is the proper relationship of the minister to his God. This means, first of all, that he must be a man who is deeply and sincerely conscious of his own sins and unworthiness.

Only a person who in his own heart is convicted of personal guilt can have any real appreciation of the Gospel of Christ which he as a minister is expected to preach.

Only a person who is persuaded of his own sinfulness will be duly humble in the company of other sinners. Nothing could be more disgustingly offensive than a spirit of arrogant pride and spiritual self-satisfaction on the part of a man who is to deal with sinners in the capacity of a Christian minister.

Only one who knows himself to be a weak and impotent sinner from whose heart sin is forever effervescing will be able to sympathize fully, understandingly, and helpfully with other sinners in their needs of soul. Certainly we should never like to find it necessary to consult in the case of personal spiritual or moral problems with someone who gave himself the air of being personally separate and apart from sinners and of living on a plain so elevated that he could but look down upon us with belittling contempt.

Secondly, the proper relationship of the minister to his God requires that he be a humble and grateful believer in Christ. Such faith alone can make it possible for him honestly, sincerely and enthusiastically to tell the story from personal experience how sweet it is to have the Savior say, "Be of good cheer, my son, thy sins are forgiven thee." He can appreciate deeply the circumspect love and care of God which moved to institute the blessed sacrament so that the assurance of grace and forgiveness might be personalized for him and brought to him as an individual in a dramatic, direct, and unmistakable manner.

A minister with whom this faith is a real and living thing also is the only one who can have the proper motivation for entering the ministry. Perhaps the Lord has allowed the office of the ministry to be so unattractive from a material point of view so as to protect His Church against an influx of ministers who would conceive of the ministry primarily as a means of livelihood. And yet despite the ministry's unattractiveness from the material and economic point of view it does offer certain features which can prove inviting to individuals who may not have the proper motive. Even today when the ministry is not respected as it was in the colonial period of American life, the minister still occupies one of the more enviable positions in society. He is recognized as a professional man, a gentleman of culture, a leader of men, and is accorded many opportunities to express his points of view. All of this offers a ready appeal to human vanity. Then, too, the ministry offers a certain kind of economic security. While it is certain that few ministries find difficulty in spending their monthly pay check before the next one is due,

it is also true that they can usually be quite sure that there will be a pay check though it be ever so modest. Millions of persons do not find themselves in a similarly fortunate position, hence, the ministry does have certain features which could recommend it as a desirable position even for one who approaches it from a purely selfish and utterly unspiritual point of view.

It is probable, however, that anyone who enters the ministry from such motives is likely to be strong in the ministry. For a strong ministry men are needed whose hearts overflow with gratitude to the God who loves them, provides for them, and who at the cost of His own Son's blood has saved them from their sins. This is the only motivation which can fill the heart and soul of a minister with a driving force which is constant and inexhaustible.

The minister who entered the ministry because Jesus has done so much for him will not measure the degree of his devotion or application by the material rewards which he receives. He will also not be disappointed and grow weak and discouraged because of the ingratitude wherewith men receive his ministrations. He is not looking for gratitude in others, he is only desirous of expressing his own gratitude to the Christ who died for him. He dare not grow weary. He dare not give up the struggle because Christ's work for him is an accomplished fact and his indebtedness to Christ proceeds from day to day and year to year. He must, therefore, strive again and again and once again some little and hopelessly inadequate expression of the thanks that fill his heart.

American Lutheran.

## SIN AGAINST THE HOLY GHOST

What do we mean when we speak of sin transgressions of the law of God, are committed against the Triune God, and thus also against the Holy Ghost. There is, however, a particular sin that we call the sin against the Holy Ghost, and which, according to the Word of God, is unpardonable.

There are three questions that we may ask in regard to this sin. (1) Wherein against the Holy Ghost? All sins and does the sin against the Holy Ghost consist? (2) Who commits it? (3) Why can it not be forgiven?

1. According to Matt. 12: 31-32; Mark 3: 29, and Luke 12: 10 the unpardonable sin is blasphemy against the Holy Ghost. Blasphemy may be defined as "impious and reproachful speech injurious to the divine Majesty." And to blaspheme, "to revile, to rail at, or to speak reproachfully, especially by those whose contemptuous speech intentionally come short of the reverence due to God, or to sacred things".

The sin against the Holy Ghost is thus deliberate, committed, however, not so much against the person of the Holy Ghost as against His ministry and testimony. We describe the work of the Holy Ghost as "calling, gathering, enlightening and sanctifying." In other words the Holy Ghost interprets the love God, and applies redemption to men through the means of grace. When this work is ascribed to the devil, as when the Pharisees accused Jesus of casting out devils by Beelzebub, the prince of the devils, this is blasphemy against the Holy Ghost. It is a malicious denial of the truth, intentionally aimed at the reputation and influence of the Holy Ghost.

In the Epistle to the Hebrews, God speaks of those whom it is impossible to bring back to Him, or "to renew them again to repentance" (Heb. 6:4). If repentance is excluded, the sin is unpardonable. Also in Heb. 10:26 the word tells us that "if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." The sin against the Holy Ghost is thus committed, not because of the weakness of the flesh, nor is it due to ignorance, but intentionally and contrary to better knowledge.

2. Who commits this sin? In the first place we may exclude a large number of people who cannot commit the sin against the Holy Ghost. First, those, who have

never heard the Gospel, they cannot be guilty of this sin. Secondly, we may exclude, as being unable to commit this sin, those who are either too young, or of such mental condition that they are not able to examine themselves, and, therefore, not wholly responsible for their words and actions. Some may go so far as to say that the sin against the Holy Ghost is committed only by Christians. Such an assertion cannot be supported by Scripture. On the contrary the Scripture warns both believers and unbelievers against this sin. In Heb. 6: 4-6 and 10: 26 references are made to Christians who were in danger of committing the sin against the Holy Ghost. They had not yet committed this particular sin, but they were spiritually weak. Their weakness was not due to lack of knowledge. They knew the fundamental and principle doctrine, of repentance and faith, of baptism, of resurrection from the dead, and of the eternal judgment. They had been enlightened by the Holy Ghost, and had by experience of faith become partakers of salvation and of the spiritual gifts. Nevertheless, they were in danger of falling from grace because of carelessness in regard to their spiritual nature and habits. And exhortation (Heb. 6:11-12) shows that spiritual drowsiness was besetting them, quote: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful (sluggish), but followers of them who through faith and patience inherit the promises." In Heb. 10:25 another sin is pointed out, namely, irregularity in the attendance of public worship. Backsliding may thus be due to neglect and indifference. It is a matter of losing one's first love. To such people God warns against committing the sin against the Holy Ghost, to go back to a life in sin, although they know God and the better life in Him. "They crucify to themselves the Son of God afresh and put him to an open shame." (Heb. 6: 6); they, "have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, and unholy thing, and have done despite unto the Spirit of grace." Heb. 10: 29.

Not all backsliders can be included among those to whom these exhortations are directed. A person who depends on an emotional experience, but who has had very little indoctrination, such a one is naturally building his hope on sinking sand, but may, perhaps, readily be helped to faith and assurance when the word of God is correctly explained. Neither, does backsliding, here, consist in a moral lapse; but the truth, fully understood and approved by conscience, is unheeded and disregarded.

Whether the truth has been openly conferred and adhered to, or merely understood and approved by the conscience makes no material difference if it is disregarded. Thus the sin against the Holy Ghost may also be committed by awakened souls, or by people who have heard the truth, and being convinced by it, but are unwilling to yield their lives to God. It was the Pharisees to whom Jesus spoke in Matt. 12: 31-32. They knew that Jesus spoke the truth; they could not find sin in Him; they knew the prophecies; and they realized that His power was not from the devil. Yet they resisted Him and His work. They would not yield themselves to Him. Also many of the people, who heard Jesus and saw the miracles that He performed, refused to accept Him as the Messiah. Undoubtedly, there are many people in our time who hear the Gospel, and are convinced by it; they may be convinced by sin, but they reject God's grace; they have no desire to obey His call. They know better, both because they have been taught the Christian doctrine, and also, because the Holy Ghost has enlightened them. Yet, they intentionally persevere in the rejection of all the means of grace. They sin against the Holy Ghost.

3. Why can this sin not be forgiven? The reason for the unpardonableness of this sin, is not in the greatness of the sin, nor in the unwillingness of a merciful God to abundantly pardon the penitent sinner. The cause is in the sinner himself who refuse to repent, or to accept the truth. If the truth is persistently rejected, God permits Satan to darken men's understanding of the Word; and God permits the devil to harden himself against the call and warning of the Holy Ghost. II Cor. 4: 3-4 "But if the Gospel be hid, it is hid to them that

are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." And Jesus warns, (Matt. 13: 15) "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their heart, and should be converted, and I should heal them." These people had heard a lot, but, because they rejected the truth, Jesus permitted them to harden themselves. The sin against the Holy Ghost is unpardonable because there is no room for repentance in the hearts of the people who commit it. They reject the known and approved truth so long that God finally gives them up, and the Holy Ghost ceases to remind them of God's love and grace. Such people are lost because they will not be saved. God compels no one to accept His grace. John Precht.

This paper given at the Prince Albert Pastoral Conference, at Parkside, Sask., May 1, 1944. A

## DRINK!

*What does the Bible say about drink?*

"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (Prov. 20).

*What does it say about people drinking?*

"Be not among wine bibbers, among gluttonous eaters of flesh. For the drunkard and the glutton shall come to poverty; and the drowsiness shall clothe a man with rags" (Prov. 23: 20-21).

*Does it say anything about drinking public officers?*

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to say, where is strong drink? Lest they drink and forget the law, and pervert the justice due to any that is afflicted" (Prov. 31: 4-5).

*What about drunkards?*

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek about mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly. At the last it biteth like a serpent and stingeth like an adder" (Prov. 23: 29-35).

*Does the Bible say anything about "jolly good fellows" and "treating drink"?*

"Woe unto him that giveth his neighbor drink that putteth thy bottle to him and maketh him drunken" (Habakkuk 2:15).

*What about the influence of rum?*

"And even these reel with wine and stagger with strong drink, they are swallowed up with wine, they err in vision and they stumble in their judgment" (Isaiah 28: 7).

*What does it say about raising revenue from the license of wrong?*

"Woe unto him that buildeth a town with blood and establisheth a city by iniquity" (Habakkuk 2:12).

*Is there an outstanding story in the Bible of drunkenness?*

Yes, in Genesis 9: 20-24. Noah began to be a husbandman and he planted a vineyard; and he drank of the wine and was drunken. The story as told in Genesis is powerful.

When Noah's sons came to the father's tent and saw him they were so ashamed of him that they took a garment, laid it on both their shoulders, walked backward and covered their father. They were so ashamed of him they didn't care to look at him. When Noah awoke he realized what they had done.

—Lutheran Bulletin, Dillon, Mont.

## Not Clocks Only

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.

—Christian Witness.



## A SANCTUARY HOUR

By Mrs. A. M. Holmquist

Early in 1940 it was my good fortune to read the life story of Susannah Wesley. She has been rightly called the Mother of Methodism, but as a Christian mother she belongs to that company of great souls who cannot be claimed by any one denomination. Susannah Wesley had nineteen children, and to each one she was not only mother but teacher, spiritual adviser and counselor. She recognized her high place of influence; she knew she could be her children's most successful teacher. She coveted an increasing knowledge of God for each child; she wanted him to have an early entrance into a vital relationship with God through a faith in the Lord Jesus. She saw her peculiar responsibility to so teach, feed, and nurture the inner lives of her children that one day they would become souls of Christ-like beauty. To that end, Mother Susannah set about to establish a truly Christian home.

On the fifth birthday of each child his formal religious education began. Susannah was determined that after that auspicious occasion there must be spiritual progress. So she set aside a place in her house, that was known to her children as the Sanctuary. The sanctuary was a small room, lighted by candles. There was a chair for mother and a stool near by for the child. A table held the Bible and the hymn book. Here at a definite time each week she spent an hour with each child. Susannah Wesley didn't permit her spiritual leadership to be limited by being merely an example to her children; she arbitrarily set aside a definite time to guide, direct, and develop their spiritual lives. In this little sanctuary Susannah and her children learned hymns and sang together, read the Bible, memorized Scripture, solved their problems and childish difficulties. We can easily understand what a powerful influence this mother was in the lives of this family of nineteen. This little sanctuary played no small part in making two of her sons the great spiritual leaders of the Eighteenth Century.

The secret of her success is to be found, of course, in her own well-trained mind and thorough spiritual living, but there is more than that—Susannah Wesley had a technique. She learned early in her life with her children that religion must be taught.

Susannah Wesley has become an inspiring example to me. And this lesson I now, two hundred years later, have learned from her: it isn't enough to be an example, but I must follow a definite program of religious education if I would develop the Christian life of my child.

Would it be possible, I thought, to establish a sanctuary in my own home? Could I become a sanctuary mother, too? I realized that whatever my child and I did together in our sanctuary would need careful preparation and prayer on my part. But I was convinced that a sanctuary hour could be a red letter time in each week of our lives. It would be a great adventure in Christian growth that we could share.

Now, I thought to myself, how shall I secure a workable plan? How shall I set the time and place for our sanctuary hour? How shall I determine what program will be most satisfactory? Then I recalled that in many of the homes of my friends there must be parents like Susannah. There must be those who did have a specific method for making religious education effective. I could learn from them. And in the past three years I have been learning from them. I have been filling my notebook with their plans and their programs. I would like to share some of these programs with you.

A friend of mine has a special candlestick and candle on her piano. The candle is lighted only at bed time when the three children come to the piano to sing a hymn before their prayers. This to me is a first step toward making a sanctuary in that home.

One young mother who was eager to make use of the spiritual leadership that was hers made her sanctuary hour a very informal time when she talked with her two little boys every evening about the affairs of their day. Quietly together they thanked God for those happy times. Before many weeks had passed they began to sing a hymn after these prayers. In this way a worship service was developed.

In another home, a corner of the mother's

bed room, which she loves to use herself, has become available to her family. There you will see a table, a lamp, and a chair, a Bible, a shelf of carefully chosen books, including five blank books which are being filled with notes upon the development of the spiritual lives of her five children. These five books are closed to outsiders, but I saw the one for the newest member of the family. As yet it had only the record of his baptism. There, in the corner of the mother's room, the family gathers for Bible stories, prayers, songs, and talks together. Maybe we can't all make such an elaborate sanctuary. You recall that Susannah's room was bare and plain.

The members of one family I know spent every Sunday evening together last summer with a picnic supper out of doors followed by a family devotional service which they called Vacation Vespers. Each member of the family had a turn at preparing the program. The Sunday evening I was with them they gave me this copy of their program:

Song: "This Is My Father's World".

In unison: Psalm 19 (they had learned this psalm the Sunday evening before)

Bible reading: Oldest girl

Bible story: Mother.

Song: "Now the Day Is Over"

Lord's Prayer.

One family whom I visited recently has memorized the hymns they are likely to hear in their church service. Once every week after the evening meal they sing these songs together. Then the father reads the Bible passages upon which these hymns are based.

It isn't necessary always to have something new for each worship hour. Freshness there must be, but there is real joy in singing the old hymns and repeating the favorite Bible verses. One mother told me that Sunday evenings were the times when her children liked best to sing the old songs and review passages from scripture.

Another family has a more formal devotional service. They select a gospel for reading together at the table after supper. They use small inexpensive copies of the gospels, small enough to be held by the youngest one present. Each one has a turn in reading a verse or a chapter as the case may be. Even the halting reading of a six-year-old who needs help with many of the words, is heard in this service. After the scripture reading comes another step when the father chooses one to give thanks for the good gifts of the day. This is direct teaching, but how interesting it is made and how valuable!

As sanctuary mothers we will need to keep certain objectives before us or our devotional hours will become haphazard and aimless. One goal we need to keep constantly in mind is deepening the child's knowledge of the scriptures. That brings me to Bible reading. We need a workable scheme to make Bible study vital to our children. Shall we use the language of the Bible with our children? Why not? Most of it is understandable. Quite often there is nothing in other literature that can compare with it. It is not puzzling. Take the great creation poem of Genesis for example. I have heard of one mother who has made a continued story out of this stately masterpiece. She has divided it into seven parts, a very few verses in each part. Her children beg for it.

Here is a mother who has made a list of the Psalms that her children have made their favorites. Her list includes Psalms 9, 18, 19, 23, 24, 25, 27, 33, 46, 63, and 67. During the years that she has guided their worship at home they have memorized most of these Psalms. The children have not understood all of the words at first, but there is in each Psalm something which is easily translated into the everyday experiences of a child. These are Psalms I will want to use in my sanctuary hour.

Some families memorize as they read, perhaps a Psalm, the Christmas gospel, or the Easter story, as the season demands. If you are a new sanctuary mother just getting your program of Bible reading under way, I recommend this little book to you, "The Use of the Bible with Children," by Ethel Smithers. It will help you in recapitulating your own zest for Bible study, and it will teach you how to make Bible reading effective in the lives of your children.

I know several families who make the season of Advent one of prayer and devotion. They use the four Sundays before Christmas to prepare for the coming of the

Christ Child. At noon on the first Sunday the father explains the meaning of the Advent Season. He lights one candle on this first Sunday. The family reads together the Christmas gospel from Luke. They sing an old carol and learn a new one. On the second Sunday they light two candles. They begin to memorize the Christmas gospel and they learn another carol. There are three candles lighted on the third Sunday and they continue their preparation for the birthday of Jesus. The last Sunday in Advent there are four candles and then they are ready for Christmas. They have learned eight Christmas carols and everyone knows the Christmas gospel. On Christmas Eve they sing these carols and repeat together the Christmas gospel as they celebrate the birthday of the King. I know that the children in that home look forward to the Advent Season as a festive occasion.

After such an experience at Christmas I think the family would like to have a worship service during Lent. I have heard that a certain family lights a tall candle on Ash Wednesday evening just before their family devotions. Every evening the same candle is lighted at this time, and finally on Easter morning the candle is allowed to burn down. Lenten devotion periods could be used for learning the Easter story and Easter hymns in much the same manner as the Christmas story is learned.

## A New Type of Christians

When Dr. Hallesby visited our country a few years ago he had made a statement which I felt, at the time it was uttered, was too drastic but which I now fear contains an element of truth.

He said: "The transition into the English language will certainly bring you a new type of Christians".

I am not willing to accept the above statement without certain qualifications. I do not feel that the language as such, should carry the blame, because I believe that the English language contains a sufficient amount of apt expressions to adequately express Christian thought. The cause is not to be sought in the language transition, although it may be one of the contributing factors. The fact is, I am not concerned with the language question, but I am burdened with the existing conditions.

Am I correct, when I say, that a new type of Christians is making its appearance?

Many, who profess to know the Lord in our day, seem to lack the experimental background which is so clearly defined in the word of God.

In our day so many become Christians without an experience of a real awakening. We hear preachers press decision and we hear of those who have decided for Christ, but we listen in vain for the agony of the awakened soul crying for mercy. It is the broken hearts, the despair of an awakened conscience, the cry of the hopeless sinner, which is lacking in the religious experiences of the masses today.

The method followed is to take a stand for Christ, and then these same individuals are recognized as Christians and they go on professing that now they have accepted Christ. It is to be feared, however, that many of these well-meaning people have never been broken inwardly, never seen their lost condition, and consequently they profess a possession of Christ which is not altogether true. There is a spiritual law in the Kingdom of God, that only the broken-hearted and awakened sinner seek salvation and only those who have seen their lost condition will experience the saving power of Christ Jesus. The conversion of Paul, discussed in Acts 9 bring out this very clearly.

Can it be that in our zeal to obtain spiritual results, we have been over zealous in pressing decision, and thus we have been guilty of bringing forth a mode of spiritual birth through the power and energy of flesh.

I am of the firm opinion that a person can never truly be saved unless the spirit of God has awakened him and convicted him of his sin. There must be a breaking down process which precedes the building up

process, otherwise the building will not stand.

It is indeed significant that the very terms such as "awakening", "enslaved under the law", "set free in Christ" have practically passed out of our spiritual vocabulary. We rarely hear of revival meetings being held in our churches. Instead we hear of "Preaching missions", "Extra meetings", "Special meetings", etc. The old terminology is gone because a vision of the realities of awakening is waning and passing away. Are we cutting loose from our former moorings?

But, back to the new type of Christians where the awakening and breaking process is lacking. Have you noticed that the clear notes of sin and grace are wanting in their testimonies? The testimonies are often flat and empty and their lives lack the divine spark.

Is it to wonder at then that the dividing lines between death and life are practically obliterated? There are so many who walk about with an unclear label. They profess Christianity but the ring of divine life does not sound true in their testimony or their daily life.

This condition which I have tried to picture, has floated in upon us as a thick, heavy fog. These last twenty years have brought on this condition gradually. Can this be a form of the end-time apostasy? It is a falling away from God, under a pretence of living in His fellowship? Can it be a breaking down of the real spiritual pillars, and substituting of something which is referred to in the Epistle to the church at Sardis — Thou hast a name that thou livest, and thou art dead. — Rev. 3:1.

"O Father, may Thy Word prevail  
Against the gates of hell!  
Behold the vineyard Thou hast tilled  
With thornes and thistles filled.  
'Tis true Thy plants are there;  
But, ah, how weak they are!  
How slight the power and evidence  
Of Word and Sacrament."

"O Holy Ghost, to thee, our light,  
We cry by day, by night:  
Come grant us of the light and power  
Our fathers had of yore;  
When the dear church did stand  
A true deep rooted, grand;  
Full-crown'd with blossoms white as  
snow.  
With purple fruits aglow."

## What Shall I Preach?

By Joseph M. Danbo

What shall I preach in days like these  
When the world by war is torn?  
Will men care to hear again  
The simple story of a Savior born,  
When headlines cry of greed and gain?

What shall I preach in days like these  
Amid a Nation's patriotic zeal?  
Will guns and hate replace  
A love for common weal  
Upon the earth's sad face?

What shall I preach in days like these  
When surges my soul within?  
The Gospel call remains the same —  
The will of God would blot out sin,  
While peace comes by His holy name.

This shall I preach, so help me God,  
To men who hunger so, and thirst,  
To men whose souls forever cry —  
"Let the Word of God be first!"  
This shall I preach until I die.

—The Lutheran.

## The Bible

"This book contains the mind of God; the state of man; the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you; food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet."



Jeg er den gode Hyrde.  
Joh. 10:11

# THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Juni, 1944

## 1. søndag efter trefoldighet.

### HVORLEDES KAN VI UNDGAA HELVEDE?

Luk. 16, 19-31.

Av pastor Sophus Norborg, Oslo

Jesus forteller oss i dagens tekst om to mennesker, Lasarus og den rike mann. Etter kort mellomrum døde begge. Evangeliet gir oss et gløtt bakom døden. Lasarus blev baaret av engler i Abrahams skjød. Den rike mann slo sine øine op i dødsriket. Her pines han storlig i dødsrikets lue. Jesus vil med denne aapenbarelse fortelle oss at livet efter døden inneholder bare to muligheter. En salighet hjemme hos Far i Himelen, eller et opphold i Helvedes pine. Dette enten eller gjelder alle dem som har møtt tilbudet om frelsen i Jesus Kristus. Her hjelper det ikke aa sette sig ned og gruble om muligheten av en evig pine, og hvorledes det kan stemme med Guds kjærlighet og allmakt. Jesus har sagt det: "Den som tror paa Sønnen har evig liv, men den som ikke vil tro skal ikke se livet." De som ikke aapner sig for evangeliet og tar imot Guds gave, oplever et evig borte, fordømt fra Herrens aasyn. Helvede er navnet paa den tilstand som inntreffer for dem, som ikke vil ta imot Guds tilbud.

\*

Den rike mann pines stadig. I denne pine er han ogsaa optatt av sine fem gjenlevende brødre. "Saa ber jeg dig, fader, at du sender Lasarus til min fars hus — forat han kan vidne for dem, saa ikke de ogsaa skal komme til dette pinens sted." Han frykter for at de ogsaa skal komme til samme pinens sted, og anklage ham, for at han forførte dem. — Svaret han faar er dette: "De har Moses og profetene, la dem høre dem!" Vil de undgaa pinens sted maa de høre Guds ord.

"Salige er de som hører Guds ord og bevarer det." Det er ikke tilstrekkelig aa høre Ordet, men det gjelder ogsaa aa tro hvad man hører. Vil vi undgaa Helvede maa vi for det første høre "Moses". "Moses" presenterer loven for oss. Den Guds fullkomne lov som avklarer et menneske all dets rikdom og ære. "Moses" betyr Guds absolutte krav til oss mennesker, hvorved vi dømmes som haapløse syndere. Hos "Moses" blir vi overbevist om at alle vaare beste gjerninger, all vaar kjærlighet er smittet av synd, slik at alt vaart blir undervektig i Guds vektskaal. For Guds ansikt erfarer vi det samme som apostelen Paulus oplevet: "i mig bor det intet godt!"

Men om Guds ord ikke er mer enn en moralisere (Moses) med uopnaaalige bud, hadde alt været haapløst. Guds ord er ogsaa evangeliet of profeten, Jesus Kristus, Guds sønn. — Vil vi undgaa helvede maa vi, naar budet har dømt oss tro vaar Herre Jesu Kristi glade budskap. Tro at "Kristus kjøpte oss fri fra lovens forbannelse, idet Han blev en forbannelse for oss." Tro at "Han er en soning før vaare synder" og at det "ingen fordømmelse er for dem som er i Kristus Jesus."

\*

— "Og han døde og blev begravet". — Det blir ogsaa engang vaar lodd. Saa maa vi ikke skyve fra oss det alvorlige; at her i livet avgjøres livet efter døden. Ordet paa denne dag vil minne oss om, at efter døden kan vi ikke velge. "Det er et stort svelt festet mellem oss og eder". — Over det svelt kan ingen bro bygges. — I denne evighetssak duger ikke slump og uvisshet. "Vi vet" — slik lyder det bibelske vidnesbyrd — "at vi er gaatt over fra døden til livet". — Og nu lever vi for aa tro Guds ord, slik at ogsaa vi kan arve evig liv i Guds fullkomne rike.

—Bymissioneren.

Mothers! Read "SANCTUARY  
HOUR" in Shepherd insert.

[Fortsatte fra anden side] —

pakt er nu gjenoprettet. Og beseglet ved Jesu opstandelse, "i kraft av en evig pakts blod" (Hebr. 13, 20).

Denne nye pakt, opprettet med oss i Kristus, er "ikke som den pakt med mig som de brøt," sier Herren i vaar tekst. Han vil gjøre alt: skrive loven i vaare hjerter, være vaar Gud og lære oss at kjenne ham, baade store og smaa. Og grunnlaget for dette er at han vil forlate oss vaar misgjerning og ikke mere komme vaar synd i hu.

Denne nye pakt blir for oss en *naadepakt*. Idet vi fritt og uforskyldt faar komme inn under forløsningen i Kristus, fra den brutte lovpakt og inn under naaden: syndeskylden utslettet, dommen borttatt og en evig rettferdighet for Gud som vaar.

Den som nu bare kunde faa leve sitt liv under denne pakt!

III. *Hvorledes kan vi komme inn under naadens pakt?*

Vi er ike under den av naturen. Vi er født under den brutte lovpakt. Den er skrevet i vaar natur. Og vi forblir under den inntil Gud faar løse oss fra den. Skjer ikke dette, saa rammes vi av lovpaktens dom og fortapes.

Det maa derfor bli et livsviktig spørsmål for oss: Hvordan kan vi bli løst fra lovens pakt? Det nytter ikke aa glemme den. Eller prøve aa vri oss løs fra den. Det nytter ikke forbryteren aa prøve aa bryte ut av fengslet; lovens arm naar ham igjen. Vi kan ikke løpe fra oss selv.

Det er bare ved aa dø at en forbryter kan bli fri fra loven. Over den døde har loven intet mere aa si. Saadan er det ogsaa for oss. Vi kan ikke bli løst fra lovens pakt uten ved aa dø fra livet.

Dette skjedde for det første ved *Kristi død fra loven*. "Vi døde fra loven ved Krist legeme," sier apostelen (Rom. 7, 4). Da han døde, var lovens krav opfylt. Loven hadde intet mere aa kreve av ham. Dermed skjedde forløsning for alle mennesker fra den gamle lovens pakt, saa vi nu kan komme inn under den nye pakts livskaar.

Men inn under den nye pakt kommer vi bare paa den maate at *vi ogsaa selv dør fra loven*. Her er den trange porten inn til livet. Du kommer ikke ut fra lovens fengsel uten at du dør.

Hvordan gaar det til? Paulus sier: "Jeg er ved loven død fra loven." — "Da budet kom, blev synden levende, og jeg døde" (Rom. 7, 6. 9. Gal. 2, 19).

Dette finner vi antydnet allerede da vi som barn blev døpt inn under den nye pakt. Vi kom til daapen som vredens barn for aa drukne og dø, ja begraves med Kristus ved daapen til døden.

Men derved blev vi løst fra vaar gamle stilling under lovens krav og dom. Og stod op igjen som nye mennesker under naadens nye pakt for aa vandre i et nytt lev.

Dette blir ved Guds naade en bevisst, erfaringsmessig virkelighet i en kristens liv. En tid i ditt liv tenkte du kanskje ikke stort paa lovens krav og ditt forhold til Gud. Skjønt du gikk med en ond samvittighet.

Men saa blev du ved Guds Aand og ord vakt til alvorstanker. Og begynte aa søke Gud. Du vendte om fra syndens vei og forsøkte aa bli en sann kristen. Du leste Guds ord og bad til Gud og prøvde a bli slik at Gud kunde ta imot dig.

Men jo mere du strevet for aa bli rettferdig og skikket for Guds rike, jo verre syntes du det gikk. Det blev bare mere haapløst, inntil du endelig syntes du maatte gi op. En slik som du kunde vel ikke bli frelst. Du led skibbrudd paa alt. Du saa ingen utvei.

Du hadde prøvd alt — kanskje i lengere tid —, men alt var forgjeves. Ditt gamle haap om ved bønn og arbeide aa bli skikket for naaden, brast. Du var fortapt og fordømt. Du døde. Du oplevde det som apostelen sier: "Synden blev levende, og jeg døde." Ved loven døde du fra loven. Og dette var nettop lovens hensikt.

Nu blev slik for dig at skulde du bli frelst, saa maatte *Gud selv* frelse dig just

som du var — som en ugudelig, fortapt synder, som laa hjelpeløs uten haap.

Men nu kunde Gud faa komme til. Ved sin Aand aapnet han gjennom evangeliet øinene dine for den store forløsning ved Kristi død: at "det som var umulig for loven, idet den var maktesløs ved kjødet, det gjorde Gud, idet han sendte sin Sønn."

Du opdaget at ved Kristi død var du løst fra den lovpakt du hadde vært holdt fangen under. Og at en ny ordning av ditt forhold til Gud var kommet istand ved en annen mann enn dig selv. Ved Guds egen Sønn. Og saa fikk du naade til

*Aa kaste dig just som du var — med hele din byrde og—alt ditt besvær— i Frelserens hender. Han hadde dig løst fra lovpaktens trældom, ditt hjerte til trøst.*

Ordet fra Gud fant vei til ditt hjerte: "Jeg vil forlate deres misgjerning og ikke mere komme deres synd i hu." Du saa at

*Din skyld var utstrøken ved Frelserens blod, og alt var utslettet som var dig imot. Og hellig og ren fikk du staa for din Gud iført hans rettferdighets snehvide skrud.*

Du kom under nye levekaar. Under en ny pakt. Hvor du lever paa en annens regning og nyter frukten av en annens arbeide — en som helt og for evig har ordnet din sak med Gud, saa han til sist kunde si: Det er fullbragt!

Under denne nye pakt er det salig aa leve. Der regnes ikke mere med *dig*. Guds Sønn har selv tatt din sak i sin haand og staa som paktsens borgen.

Det blev jo forbi med dig. Du døde. Men saa blev du ved troen opreist med Kristus og satt med ham i hans rike, "rettferdig, uskyldig og salig", som vi leste i vaar katekismus.

"Det gamle er forganget, og alt er blitt nyt." Du er løst fra den lov du før var fange under. "Saa løst som om der var hverken ett eller ti bud," sier Luther. Alt du skulde gjøre under lovens pakt for aa bli salig, det er gjort av en annen i ditt sted. "Kristus er lovens ende til rettferdighet for hver den som tror."

Denne nye pakt har bare en bestemmelse: aa tro, aa ta imot, aa la gjelde for dig det som Jesus har gjort. Da er du under en evig naade, hvordan det enn er med dig selv. Saa lenge du lever i troen paa Guds Sønn, staa du hellig og ren for Gud, till alle tider, i hans drakt.

Nu er den nye pakt sreyet i vaart hjerte, som den brutte pakt før var skrevet i vaar natur. Vi lever i syndernes forlatelse og har fred med Gud. Loven er skrevet i vaart hjerte slik at dens krav blir opfylt i oss (Rom. 8, 4). Vi lever i kjærlighetens kjennskap til Gud som vaar fader, og eier det evige liv.

For en forandring fra livet under lovpakten til livet under naaden! Først nu kan du tjene Herren uten frykt, i hellighet og rettferdighet alle ditt livs dager. "Nu er vi løst fra loven, idet vi er døde fra det som vi var fanget under, saa vi tjener i Aandens nye vesen, og ikke i bokstavens gamle vesen," sier apostelen.

Saa lenge vi lever under loven hersker synden over oss (Rom. 6, 14). Og alt det vi gjør for Guds rike blir ikke frukt som Gud har behag i. Tross alt vi gjør, blir vi til sist kastet ut som trælkvinnens barn.

Saa det er et meget alvorlig spørsmål dette: Under hvilken pakt lever du? Er det loven eller naaden som bestemmer ditt forhold til Gud? Din evige frelse beror paa dette.

Men la os merke oss dette: Den nye naadepakt som Gud opprettet i Kristus og som vi blev døpt inn i som barn, den staaer ennu fast fra Guds side. Den er en evig pakt (Esa. 54, 10).

Saa hvor ille det staaer til med dig, og hvor haapløst det ser ut, saa har du lov til idag, som da du var et lite barn, aa legge dig i naadens aapne favn og tro at du i Kristus er løst fra lovens forbannelse og eier syndernes forlatelse og barnerett hos Gud. Det er *alt* ditt, og det er *ennu* ditt.

*Kom kun du ved sukker under*

*lovens trusel matt og trett.  
Kan du ei av Jesu vunder  
fatte enn hans mening rett?  
Sannelig han bar din smerte,  
saa er du jo fri, mitt hjerte!*

## HVAD GUD VIL DIG!

*Om nogen hører min røst og lukker op døren, da vil jeg gaa inn til ham.*

Aap. 3, 20.

De fleste mennesker søker Gud. De ber, selv om det ikke alltid blir saa ofte eller regelmessig. De hører Guds ord, iallfall av og til. Mange leser ogsaa i Bibelen og andre religiøse bøker. De kjemper og-saa imot sine synder, og fornektet sig mangen glede, som de skjønner at det ikke gaar an aa ta med hvis ma vil søke Gud.

Men de oplever intet fra Gud. De faar ingen fred, ingen glede, ingen kraft. De faar i det hele intet svar fra Gud. Deres religiøsitet er en eneste monolog, en eneste enetale. Gud tier.

Hvorfor?

Disse mennesker vil ikke overgi sig. De holder bare paa aa tinge med ham. For de hører at han banker, og de hører hans røst. Men istedenfor aa lukke op døren, som han ber dem om, saa staaer de i dørsprekken og tinger og prutter, for aa slippe saa billig som mulig.

Hele deres gudsfrykt er et forsøk paa aa holde Gud utenfor sitt hjerte, sitt innerste og egentlige liv. Et forsøk paa aa faa samvittigheten til ro, saa man kan fortsette sitt gamle selvstyrte liv uten aa omvende sig.

Med andre ord: Man søker aa faa fred uten oppgjør med Gud. Man søker aa faa naade uten aa ville omvende sig.

Min søkende og urolige venn!

Gjør nu som din Frelser ber dig i teksten idag. lukk op døren! Døren inn til ditt hjerte. Det er dit han vil.

Uten bilde vil dette si: gaa til oppgjør med ham. La ham faa tale ut med dig om ditt forgangne livs synder. La ham faa tale ut med dig om ditt hjertes skjulte tanker og fantasier og lyster.

Og gi dig nu over til ham. Opgi selvstyret, og la ham faa avgjøre for dig hvad der er synd, og derfor maa ut av ditt liv.

Da skal ogsaa du faa opleve det skjulte liv med Gud. Han vil, sier han, gaa inn til dig og holde nadverd med dig. Han vil ta dig inn til sig og tale med dig paa sin stille og gripende vis. Om synd, saa din sjel skjelver i frykt og beven. Men bli ikke forsakt om han gir sig god tid til aa tale om din synd.

Han skal nok i rette tid tale til dig ogsaa om sin naade. Sørg du bare for at det ikke blir svik i din aand, men at du daglig lukker op døren saa han kommer inn til ditt hjertes skjulte liv med sitt ransakende lys.

—O Hallesby.

## En plutselig død

Det hender ikke saa sjelden at mennesker plutselig kaldes ind i evigheten. Og det vekker til alvor. Og det volder ogsaa angst. Ret betenkt maa vi si at det ofte er en forunderlig let hjemgang for mange Guds venner. Og den som har lagt sit liv i Guds haand, kan trøstig si: La min død komme som du vil — bare at du tar mig hjem! Det er en som har sagt: Om jeg selv skulde faa bestemme hvordan døden skulde komme, saa vilde jeg si til Gud: Bestem det du!

Hvor det er trygt — han gjør alt vel — ogsaa her!

Men saa er det om at gjøre at vi hver dag er overlatt i Guds haand. Var alltid rede, det taler hvert pluselig dødsfald om.

Den som uret mot sin næste øver Skaper smerte for sin egen barm; Selv om retferds krav en stund han døver I verdens lyster og dens larm; Kravet vil en dag sig lade høre, Og vil sjelen frem til regnskap føre, Da gives den, som uretferdig var, Den frukt som uretferdigheten bar.



## The Saskatchewan Lutheran Bible Institute

The Bible school movement was started among us Lutherans some 27 years ago. First in the hearts of many praying Christians, both among the laity and clergy in the different synods. Finally the desires and prayers were answered in the Lutheran Bible Institute of Minneapolis, Minnesota. Since then others have followed. The Saskatchewan Bible Institute at Outlook is one of them.

This school has already demonstrated that it fulfills among us a long felt need. In the first place that need is in having a place where our young people may come for more intensive Bible study. This will not only satisfy a desire with them and enrich their spiritual life, but also equip them for more efficient service in our church. Since its inception young people have attended this school and returned home and rendered greater service both as teachers in the Sunday school and as workers in young people's organizations.

Emphasis must ever be on the fact that this is a Lutheran Bible Institute to which young people are encouraged to come for Bible study and kindred subjects.

However, we are glad that this school also offers a high school course. This for the 10-11-12 grades.

So a word in particular to the parents who have children that they plan on sending away in order to be able to finish the high school grades. Do not fail to take into consideration the sending your son or daughter next fall to Outlook. At this school your child will receive much valuable instruction and training in addition to the high school course. They will have the benefit of consecrated Christian teachers, who are interested in the pupil's spiritual welfare as well as helping them to get a secular education. Bible study is given also to those taking the grades. Furthermore, opportunities are afforded those who like to take part in the Christian activities of the Institute. **To forge his blessings** and benefits of Christian fellowship in word and prayer with other Christian young people.

So, young people begin now to plan to go to Outlook next fall. Parents remember the Saskatchewan Lutheran Bible Institute when you make plans for your son's and daughter's schooling for the coming year. It will not cost you any more very likely a good deal less to send them to Outlook.

H. F. Johnson.

## In Memory of Joyce

Joyce was a joy at home and school  
Her sunny smile was a little too  
God used to scatter the clouds away.  
And brighten pathways along the way.

She prayed for those in a foreign land  
And those with whom she walked hand in hand  
But God called at the home one day  
And called the dear little girl away.

We can't understand just why  
The angel of death could not pass her by.  
There are so few who pray and sing  
Who love and glorify our King.

"I have taken her home to be with Me,  
The world is too cruel and tempting I see  
To mansions of glory and brightness above  
To loved ones' outstretched arms of love."

Dear Jesus Thou art our comfort and stay,  
Help and guide us on life's rugged way  
Grant our prayers that we all shall be  
With Thee throughout eternity.

—Gladys Edenloff

Joyce Anne Vikse child of Mr. and Mrs. John Vikse, Donald, Alberta, was born April 29, 1936. She died March 14, 1944. Sunday School training was manifested in her reciting of scripture verses and her prayers as well as in her sunbeam-like presence in the community.

One of the lessons everyone must learn who wants to achieve anything in life is how to hold to things through recurring interruption.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son". John 14:13.

Here we are told what the real purpose of prayer is, namely, to glorify the name of God. We are quick to make use of prayer for the purpose of praying ourselves away from suffering and difficulty and of gaining some advantage for ourselves and our dear ones. That is why we have so many **disappointments** in our prayer life. That is the reason for the many **unfulfilled** petitions of the past. We have misused prayer. Scripture says, "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." But if we will make use of prayer for the purpose of asking, for ourselves and for others, for those things which will glorify the name of God, we shall see the strong and bold words of the Bible with reference to prayer fulfilled also in our feeble little prayer life.

Let us remember that the purpose of prayer is to glorify the name of God. Whether we pray for things large or small, let us always add: "If it will glorify Thy Name, then perform this miracle and help us. But if will not glorify Thy Name, then let us remain in your extremity. However, give us power to glorify Thee through it".

Dr. Hallesby.

## A Little Child Shall Lead Them

"Every Lutheran baby on the Missionary Cradle Roll" is our slogan. How can this be realized unless **every** congregation has a Cradle Roll?

When starting a Cradle Roll:

1. Get the Ladies' Aid or some other local organization to sponsor it, paying for the enrolments. If it is left to the individual to enrol the child it may never be done.
2. Select or appoint a local Cradle Roll Secretary (one who loves children, loves the church, and most important of all, loves the Savior). The Cradle Roll manual gives instructions as to the duties of this secretary. The pastor will help you get the necessary dates and names for the actual enrolments. (The enrolment fee of one dollar is used for Missions in Alaska.)

The MAIN aim of the Cradle Roll is to reach the home of the baptized child. This may be done through the local Cradle Roll secretary. Most of our people from the Lutheran parents still are conscientious about getting their children baptized. Many of them are not bringing them to church or Sunday School, nor teaching them God's Word at home. We all know that if this condition continues, our church, and God's Kingdom will suffer great loss. We **MUST** reach the parents.

The duty and privilege of every local Cradle Secretary is to contact every home there is a baby. Speak to the mother about having her child baptized (if this has not been done). Show her also the need of teaching her child while it is still very young. Help the mother get the necessary books, prayers, songs and pictures that are suitable for teaching children. By visiting the mother and speaking about these things, she might be drawn to God. A young mother who was teaching her children to pray, (not being a Christian herself) said, "I too want to be a Christian. I cannot face my children when they speak about how God answers prayers". A little child shall lead them!

When the child is old enough for the Beginners Class in Sunday School, he should be urged to attend. One little Cradler started in the Sand Table Class at the age of three. Being too small to come alone, his parents took turns bringing him; they would attend Bible Class while waiting. They became regular attendants at church; before the contact made by the Cradle Roll secretary this home entirely outside the church. Here

again we see "A little child shall lead them."

The Cradle Roll work in every congregation must be **kept up**. Several flourishing Cradle Rolls do not exist at all today. The Cradle Roll secretary moved away and nobody was elected in her place. God has promised that if we plant and water, He will give the increase. "In due season we shall reap if we faint not". So let us labor in faith untiringly.

By means of the Cradle Roll we save souls not only in Alaska, but also in our own community. There is no more important work.

Mrs. A. Tveit  
Canada District Cradle Roll Sec.

After a period of inactivity, the Lutheran ladies of Archville, Sask., met on May 11th to re-organize the Ladies Aid, as they felt the lack of this work in their group. Officers elected are: President — Mrs. Jim Danielson; Vice-President — Mrs. Einar Johanneson; Secretary — Mrs. A. Bergmen; Treasurer — Mrs. Ed. Peterson. They are following the W. M. F. Program, Studies on the Ten Commandments, and distributing W. M. F. literature at their meetings. Their aim is to have a church building of their own, and they are setting out anew with this goal in view.

## News from Edmonton Circuit

The Executive and department secretaries of Edmonton Circuit W. M. F. met at the home of Mrs. C. Erickson, Amisk Creek, to discuss and plan our June Convention. Those present were District President, Mrs. Hendrickson, and we were very glad to have her with us; Circuit Pres. Mrs. J. Holte, Vice-Pres., Mrs. P. Olson, Sec.-treasurer, Mrs. C. Erickson, Life Membership and In Memoriam Sec. Mrs. H. Peterson; Thank-Offering Sec. Mrs. W. Grosland; Historian Mrs. D. Ireland; Cradle Roll Sec. Mrs. N. Sand; Mission Box Sec. Mrs. Haukedahl; Christian Nurture Sec. Mrs. L. Grosland. Only two department secretaries were absent. Mrs. Pedel, Literature and Mrs. Birkness, Box Work, and they were too far away to conveniently come.

It was most encouraging for your Circuit President to have such a good attendance, and want to thank you all for your interest and help.

Since the General Convention comes at the time we usually have our Circuit Convention, it was decided to set our Convention date for June 10th at Holden. I also wish to thank Holden Ladies Aid for so kindly inviting the Convention.

Pastor Stolee will be with us and will speak on "God's plan for the Child". Since the W. M. F. is largely comprised of Mothers, we felt that this would be a good subject, as our children's spiritual welfare is and should be one of our first concerns. Then we will have special papers from some of our department secretaries and their reports as well as special music.

Each local Ladies Aid be sure to send delegates and as many visitors as possible. Come with your questions and difficulties.

Remember the date, Saturday, June 10th, commencing at 10:30 A.M. at Holden. All of you plan to come and pray that our Convention may be a blessed one.

Mrs. J. A. Holte.

## TOMORROW

I saw Tomorrow marching by  
On little children's feet;  
Within their forms and faces read  
Her prophecy complete.

I saw Tomorrow look at me  
From little children's eyes;  
And thought how carefully we'd teach  
If we were wise. —(Selected.)

Lenorah Erickson.

Sick thoughts result when the soul is ailing.

## L. D. R. Corner

News from Central Lutheran, Moose Jaw:

An L.D.R. has again been organized in the Central Lutheran Church in Moose Jaw. The officers elected are: President, Miss Jorgine Salte; Secretary, Miss Ruth Skonnard; Treasurer, Miss Florence Vinge. All meetings are held at the pastor's home with the girls serving light refreshments. We wish this newly re-organized L.D.R. God's richest blessing in their work.

From Torquay:

The Trinity L.D.R. has recently purchased a piano which will be used in the church. They are now making plans for their sale of hand work to be held in June.

From Macoun:

Although the Macoun L.D.R. consists of very few members it is really alive. Meetings are held regularly and the L.D.R. topics are studied. They report much blessing and success in using the Worship Offering.

Edith Vinge,  
Moose Jaw Circuit L.D.R. Pres.

From Rose Valley:

Zion L.D.R. is contributing some new good books towards a Church library. Good reading material can had by ordering from S.L.B.I. Bookstore, Outlook.

## Attention, Yorkton Circuit L. D. R.

It has been decided that our spring Convention will be held at Naicam in June. Watch for definite dates of the Circuit Convention and come prepared to share our blessings. We shall be glad to have a few musical numbers from those who plan to attend. Pray! Come!

Mrs. J. B. Haave,  
Circuit President.

## The L. D. R. Holds as of Great Importance a Young Woman's Place in the Congregation.

1. She must be faithful in her church attendance and a systematic "giver" through the channels of her congregation.

2. She has her place as a teacher in the Sunday School, or as a student in one of the Bible classes.

3. She is also active in the Luther League either as an advisor or a member.

4. She is on the alert for every opportunity to bring young women into the congregation and into the L.D.R. She will seek contacts for men and women, boys and girls for other organizations in the congregation.

5. She will participate willingly in any project the congregation undertakes.

6. She will personally pray for the pastor, officers and members of the congregation and will be a constant witness for Christ.

## The L.D.R. Symbol

"Man meets not man, soul speaks not to soul, apart from symbolism of some kind." And that is why the Church has its symbols, visible emblems of spiritual ideas and qualities.

The triangle is a symbol of the Trinity and as such represents our faith. This triangle is fixed upon a flower whose petals symbolize for us the joy, consolation and peace which proceed from and have their source in Christian faith.

The arrangement of the rose and the triangle further represents to us Christian faith enclosed in the petals of Lutheran womanhood and since the triangle is the symbol of the W.M.F., the rose added suggests the L.D.R. as the auxiliary.

It should ever be our high desire to express what the L.D.R. symbol suggests, that the pattern of faith, joy, consolation and peace may be evident in the fabric of our life.

It is always easier to forgive the enemy who is really penitent, but Jesus also included the impenitent....